1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

them was their unhuman apathy and utter lack of interest.... Although we came upon them unexpectedly, and although, as they told us later, they had never before seen white people, nevertheless, neither of them showed the slightest astonishment or interest in our appearance; both glanced up for a second, and then cast down their eyes, and continued silently shelling the seeds of the lotus pods beside them, and stirring the simmering pot over the fire. Near the other huts, women and children were occupied at the same task; some were sitting on the ground around a pile of lotus pods, others were attending to the cooking. At first the children seemed a little frightened at us, but contrary to expectation, did not rush off to the jungle....

"At the time of our visit there were but three men and seventeen women and children in Makulugulla; these were distributed in five shelters or huts. The chief's house was made of four upright posts and a flat thatched roof of palm leaves, but without walls or flooring. The other huts were shaped like A-tents, one was thatched with coarse grass, the other covered with large circular leaves of the lotus. The remaining two huts were shaped like wall tents, the roofs of grass or palm-leaf thatch, and the walls of bark. They all had dirt floors, and not one of them was over eight feet square. In three of the huts the utensils, such as earthen pots, baskets, gourds and mats, were piled on the ground at one end; in only two were there any shelves. The floor of each, however, was neatly swept, and even outside the huts, where all but the aged and the very young slept, the ground had been swept clear of leaves and twigs.

"The cooking was all done out of doors, at a fire-place consisting of three stones; and the cook was honoured by having a seat, either a block of wood or the dried skin of the Axis deer or the Muntjac. We were also surprised to see their providence, in that they had quite a good-sized bundle of dry firewood on store in the huts. We expected to find the village reeking with refuse and decaying game, of which we heard that they were fond, but the place was free from smells, and really clean. The jungle at this spot was composed of large trees and

342 (figure 2) and the Bendiyagalge caves (figure 1) show. In the former the shelter was constituted by the weathering back for about five feet of a horizontal stratum softer than the rest of the rock mass. The shelter thus formed was about five feet high at its front and three feet at its back, and from personal experience we can testify that it afforded comparatively good shelter from the wet. This can hardly have been the case with such caves as Bendiyagalge which appear to have been formed by the weathering of a stratum with a dip of about 45 degrees, or by the oblique tilting and subsequent weathering of a rock mass such as appears to have formed Uhapitagalge (Plate XVII, figure 2). Indeed we were told that such shelters as Punchlammagalge and Bendiyagalge sometimes became uncomfortably wet. Plate XVII, figure 1, is a view taken to show as much as possible of the rock mass in which the Bendiyagalge shelters are formed, and this figure and that of Uhapitagalge when examined in connection with the plan of Bendiyagalge will give a good idea of the possibilities of a Vedda rock-shelter as a home. As will be seen from Plate XVIII, figures 1 and 2 of Pihillagodagalge (Sitala Wanniya), no care is taken to keep the cave clean. At Bendiyagalge we noticed an unpleasant odour about the cave due to the lack of sanitary precautions taken by the members of the comparatively large community then living in these caves. Plate XIX, figure 1, shows the general appearance of these caves including the steps (Plate IX) hewn in the rock between the lower and upper caves and the worked edge of the upper cave forming a drip-ledge. Plate XIX, figure 2, is an early morning scene in the cave, and was taken soon after its occupants had awakened.

The love of the wilder Veddas for their rock-shelters, as well as their disregard for climatic conditions, is well illustrated by a remark made by Handuna the oldest and most influential man among the Sitala Wanniya Veddas, "It is pleasant for us to feel the rain beating on our shoulders, and good to go out and dig yams and come home wet and see the fire burning in the cave and sit round it."

152 Such a remark is in itself evidence of a cheerful disposition, and before going any further we must describe the Vedda

1. Seligmann & Seligmann 2-5 (1907-1908) 1911
AXS Veddas AXS

151 Dr Rivers' experiments upon the Todas gave the same result and led him to conclude that the threshold is slightly higher on the right than on the left side. In coming to this conclusion he took into account a set of control experiments in which the left side was first stimulated; it will be noticed in the above table that the left side of the sternum was the first stimulated[1].

SMELL.

No attempt was made to determine the olfactory acuity of the Veddas, but our experiments with scents suggested to us that this was not specially well developed. Certainly the Henebedda Veddas suffered no inconvenience from the objectionable smell which arose round the Bundiyagalge rock-shelters after a few days' occupation, nor did they seek to [364] diminish this smell, which was due to the lack of the most elementary sanitary precaution.

The following scents were offered to a number of Veddas at Henebedda, Bandaraduwa, Godatalawa, Sitala Wanniya and Unuwatura Bubula: civet, camphor, jasmine, *fleur d'Espagne*, tonquin, orris, assafoetida, peppermint, verbena, crategine, chloroform, Lin. terebinthinae aceticum (B.P.), chloral, and eau de Cologne. The men examined were: Tuta of Henebedda (1), Kaira of Henebedda (2), Poromala Walalia (3), Kaira (bearded) of Henebedda (4), the Vidane of Bandaraduwa (5), Banda of Bandaraduwa (6), a number of men of Godatalawa (7), Kaira of Sitala Wanniya (8), Handuna and Nila of Sitala Wanniya (9), Naida and Appu of Unuwatura Bubula (10), Tambia (11), Banda (12).

151 In most cases their opinions were taken down separately, but 901 at Unuwatura Bubula and Godatalawa the scents were passed round and the general opinion of our informants recorded. The Veddas were always interested in examining the scents, but though they said a number of the odours were good they

[1] In his paper in the *British Journal of Psychology* Dr Rivers discusses at some length the possible fallacies of the method described.